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# THE KOREA MISSION FIELD



MR. YI SANG CHAI,  
PERSONAL WORK DIRECTOR, SEOUL Y.M.C.A.

SEOUL

KOREA



# THE KOREA MISSION FIELD

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## NOTES AND PERSONALS.

Dr. and Mrs. Dudley Allen, the son-in-law and daughter of Mr. Severance spent about a week in Korea in June and then went on to Japan. Dr. Allen is a great and well-known surgeon and was much interested in medical work in Korea.

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A brother of Dr. Johnson of Taiku arrived in Korea in June, as a visitor.

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Dr. and Mrs. Hirst of Seoul were blessed by the advent of a 9 pound 9 ounce heavy son, Richard Walker, on the 25th of June. Hearty congratulations.

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There are more congratulations and best wishes going out from all sides to Mr. and Mrs. Philips of Pyeng Yang, who were married in Seoul on June 29, by the Rev. Mr. Hoffman, all of the Presbyterian Mission.

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Another couple who share equally in the felicitations and good wishes of the missionary community are Mr. and Mrs. Collier of Songdo, who were married in that city on May the 30th.

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Dr. and Mrs. Irvin of Fusan, and their only son, left Korea for America in June.

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A dinner was given by the Alumnae of Severance Medical College, on Tuesday, June 20th, on the S. Gate Presbyterian Compound, to their faculty and friends. Music, speeches and a most abundant Korean entertainment combined to make the occasion an extremely pleasant one.



A picnic at the Queen's tombs was given to the missionary community on July 4th, by Mr. Yun Che Ho and Mr. Yi Sang Chai and other Korean gentlemen.

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A very large number of missionaries were assembled in Seoul during the last week of June and first of July to attend the Bible study classes of Rev. Wilbert White, D.D. Dr. White, with his brother Dr. Campbell White, and Miss White arrived in Seoul June 27th, and the lessons in Isaiah and John began on the 28th. Dr. Campbell White also gave several helpful and interesting lectures.

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Rev. Dr. Sherman Eddy visited Korea in June, and gave a number of inspiring addresses to both missionaries and Koreans.

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The corner-stone of the new Bible Society building was laid with appropriate ceremonies on Wednesday, July 5th. Addresses were made by representative Koreans like Yun Che Ho and Kil Moxa, also by some of the missionaries who translated the Bible. A large number of missionaries of all missions working in Korea were present.

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The opening of the new Tract Society building was held on the afternoon of June 28th. The rooms were crowded with friends of the society, and addresses were made by Dr. White, Bishop Harris, Mr. Hunt, Mr. Bonwick and Dr. Underwood, who as Chairman took charge of the exercises. Dr. Underwood called attention to the fact that this opening marked the last of three stages thru which the society had passed. The first, when the first funds were given for the publishing of books and tracts, the second, when the British and American Tract Societies consented to unitedly support a manager, and now, when even the small they had become possessed of a building, a home in which to store their books, and where they could carry on the large and increasing business of the society. A prayer of consecration was made by Rev. Mr. Adams of Taiku, and the company thus adjourned to the lower floor where refreshments were served by some of the ladies. The generous donors who have made the building possible can never know how much it means to this important work to have this home, only those who experienced what it was to be without this can tell how thankful the Tract Society feel they have cause to be.

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We are informed on reliable authority, that the Japanese native Congregational Church are sending some of their number to Korea to start work, not among the Japanese in this country, but among the Koreans. This is generous with such sore need as there is for their service, both in their own country, and among their compatriots who have colonized here. We could wish that in thus increasing the force of laborers, we might do so without adding another denomination, or wider divergencies of theological views to perplex and hinder new believers. Let us pray that these new missionaries may receive a baptism of the Spirit of God to fit them for the work they have undertaken.

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The Missionary Educational Association met in Pyeng Yang June 16th and 17th. We hope to give a report of this meeting at some future day, it had been promised for this issue, but has not come to hand.

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The sixth Annual Commencement Exercises of the John D. Wells Training School of Seoul took place on the 29th of June. The school has certainly many friends. Tho the exercises were held out of doors, and the students were seated on the ground, there was not nearly room enough under the great awning for the large audience of Koreans, including many of the wealthier and titled classes. It is a pleasure to see the growth of this school and to mark the change in attitude, and appearance, from year to year, as well as the growth in numbers and improvement in spirit. The beautiful new building looks extremely fit as well as inviting. The exercises were conducted by the Chairman of the Educational Committee, Dr. O. R. Avison, and addresses were made by Dr. Yi Syeng Man, Dr. Wilbert White of New York, Mr. Sikyea, Supt. of Education, and Dr. Underwood. An address was also made by one of the graduating class, Mr. Kang Sah. Hum. A class hymn was sung and a class yell was given, the latter with great spirit and enthusiasm: indeed one of the foreign guests remarked that this was done better than the singing. It seems to us a pity, that these boys are not taught to sing better. Not merely in perfect tune, but with more spirit enthusiasm and feeling. If it is true, as it undoubtedly is, that it is a good thing for them to have a class yell which shall express and help to keep alive a right class spirit, and the idea of unity, how much more important it is, that they should sing the songs of praise and devotion with an expression which shall only be the natural result of feeling deep, fervid, and strong. The singing is, we fear, in all our schools, regarded as a sort of secondary thing. But it seems to us, that to get the boys full of the *idea* of a hymn, to make them full of the joy of its meaning, and then teach them to express it, and not to allow a single student to stand lazily drawling it out, or languidly gaping at the audience, is exceedingly important. These hymns are translations of the most beautiful and choicest of our whole American and English Hymnology and it is positively injurious to young people, to be allowed to sing them as they do in nearly every boys' school in the country. We believe it would develop an altogether different type of Christian manhood, if the importance of this matter were generally realized and emphasized. Missionary school teachers are over-worked we know, but we submit, they have nothing of more value, except perhaps the Bible, to teach the boys than these songs, containing the very essence of Divine Inspiration. There is every hope for a bright future for this school, it is gaining a reputation for high standards and good work, which with the enthusiasm of the faculty and students and most of all the blessing of God will ensure its future success.

The Girls' Academy of the Presbyterian Mission held its Commencement Exercises in Dr. Gale's church in Yoon Dong on June 14th. This was the fifth graduating class, comprising twelve bright sweet girls. Dr. Avison presided, and addresses were made by Surgeon Gen. Dr. Fujita, Mr. Kim Kiu Sik, Mr. Pak. Champan and Mrs. Shin, the Korean Superintendent. Diplomas were awarded by Mrs. Miller and Mrs. Shin. It is hoped that a new dormitory for this rapidly growing school will soon be under way.

The Annual Commencement Exercises of the Methodist Girls' Academy, of Seoul, under the charge of Miss Frey were held on June thirteenth at the First M.E. Church. We regret very much that no account was sent of the exercises or of the number of graduates for we know this is a very important school doing a great work.

The graduation exercises of the Severance Medical College were held in the Presbyterian Church outside the S. Gate near the Hospital, on the afternoon of June 2nd. A very large audience of both Koreans and foreigners graced the occasion. The special guests consisting of the Governor General and his staff, several distinguished Korean noblemen, the American Consul General, the Chinese Consul, Heads of Christian middle schools in Seoul, and Bishop Harris, and others assembled in the Hospital Building and then formed in a procession, the body of medical students led by Dr. Hirst and Drs. Kim, Hong and Pak following the speakers and guests, proceeded to the Presbyterian Church of the S. Gate near by. Dr. Weir of Chemulpo, (Eng. S. P. G.) made an efficient Chairman with Dr. Kim Pil Soon as Associate Chairman. Dr. Weir made an eloquent opening address, speaking especially of the relation of the school to Korean Medical Missions Association. He referred to the fact that the course of the Christian Medical Education had been marked by 3 definite steps. The 1st, 3 years ago, when three were graduated, the 2nd, when all the medical men of all missions in Korea decided to unite in one medical school, to help it maintain and raise its standard, assisting it to a larger teaching staff, and the 3rd, now in the granting of the degree of M.B. instead of M.D. thus indicating that there is still more ahead to strive for and attain. Dr. Kim followed addressing the Korean part of the audience. The President of the faculty placed the doctor's hood over the head of each graduate repeating in Korean the words, "I invest thee with this as a sign of the bestowal of the degree of Bachelor of Medicine." Count Terauchi then presented the diplomas and made an address to the students and expressed high appreciation of the success attained by Dr. Avison and his staff, and his hopes for the prosperity of the college. Addresses were also made by Dr. Fujita, Bishop Harris and Dr. Avison. It has been indicated that these six graduates will at once receive government certificates as qualified physicians.

Most of them will probably remain for another year in the hospital and college as internes and associate teachers, taking special studies leading up to the degree of M.D. Promotion Certificates were given to members of the lower classes who had succeeded in passing the examinations.

The coming Sophomore class has now nearly twenty members. Standards of matriculation are being raised so as to insure better material, and only Christians recommended by the proper church authorities are received. On Saturday evening a reception was given the new graduates by Dr. and Mrs. Avison, and on Sunday morning, Dr. Underwood preached at the South Gate Presbyterian Church near the college, addressing special word of exhortation to the new graduates. The Sacrament of the Lord's Supper was then administered.

Surely, all of us must rejoice in what has been accomplished by the resolution, devotion and strenuous toil of our brother, Dr. Avison, and all must give this work a share in their earnest prayers, for it must mean much to Korea to have a body of Christian physicians to go out among her people. Let us do all in our power to help make this work a success in the sense which our Lord would call it such, being assured that in being so it will fill our store-houses with abundant fruits for His glory.



## NOTES FROM THE STATIONS:

We regret very much having so few notes from the stations to present. The time when these letters might have been written we know has been a very busy one, annual reports being prepared, schools having examinations and closing exercises, Conferences and annual meetings, and language classes held, but our missionaries must remember the FIELD must in the nature of the case be only what they make it, it is simply the mirror of the work, and with no staff of reporters it is impossible for the editor to do more than edit what is voluntarily contributed. We all want to make this an inspiration and help not only to friends at home, but to each other, but it will be so only as each one gives his or her share of service to it. This paper goes directly to our Boards and to many of the great Christian weeklies, as well as to pastors, and lay members of our churches, to England, Australia and Canada as well as all over the United States, so it is really worth while giving it the best material, instead of writing articles to some one weekly or other which may never be seen where the news will exert most influence, while the news of the FIELD thru our secretaries and home papers copying its items is often given far wider circulation than it could have in any other way. We beg our dear fellow-workers to be loyal to their own paper if they think it worth continuing, and if not, we will willingly step out of the way, to give more time to other work.

## ANDONG.

Mr. Kerr of Chairyung, who has been itinerating in Andong sent the following account of what he saw, on May 25 :—In accordance with Mission appointment I spent a month from the middle of March to the middle of April in Andong territory. During that time I itinerated in the Western and Northern Circuits, part of the work which I covered in last year's trip. The number of groups visited was 26. Examinations for the catechumenate totaled 224 of whom 117 were admitted, while of the 113 examined for baptism 40 were baptized, the total number of examinations thus being 337. The distance covered was about 400 miles.

It was a privilege to be able to meet again the people to whom I thought I had said a final farewell last year. They gave me a royal welcome, and I was only sorry that the faithful assistant who went with me last year was not there to share in the joy of it. There was a multitude of new faces, abundant proof that the work has been progressing. Of most of the groups it can be said that progress has been made. In two or three places personal quarrels and strife for leadership have delayed spiritual progress, but this is not at all common, and progress is the order of the day. A group of business men at Yung Chun Eub called on a Christian in a neighboring village to come and manage their business, saying that if he would assume this responsibility they would found a church and all become Christians. The church seems to have reached a position in which it is looked up to as having some influence and so worthy of being at least conciliated. That much is

encouraging; yet the church's spiritual position is not yet sufficiently understood, and for a period of years a proportion of the adherency will be in a state of flux.

There is some activity on the part of rival organizations. In particular the Kyung Chun Kyo (Society for the Worship of Heaven), a neo-Confucianist school, has adopted a distinctive garb, and is propagating its teaching with some enthusiasm, tho it seems to take the presence of a Christian church to make them really active. The whole country is waiting for something to satisfy their thirst for true religion, and it is a wonderful opportunity for the church.

The helper force is as yet utterly inadequate, if believers are to be thoroughly instructed, and unbelievers are going to hear enough to enable them to make an intelligent decision. And to make this lack still worse, both men who traveled with me resigned from their positions at the end of the trips, one because of confessed inability to handle the work, the other because of a wayward son. I consider it unfortunate that the resignations have come at this time, because now new men will have to take up the work, while even the resident missionaries are unfamiliar with the details of the situations.

Unfortunately for the work, thru a mistaken policy, the few helpers who are on the field are partly supported by foreign money. In spite of this, in one or two of the more prosperous groups a spirit of generosity is growing, as well as a desire to assume more responsibility in the carrying on of the church's work.

Some of the examinations showed ignorance of the fundamentals of Christianity and of church rules, and laxity in Bible reading was entirely too common, but with lack of instruction this is not to be wondered at. On the other hand there are some very promising features. Answers to the question as to how much personal work was being done showed that on the whole the Christians were faithful to that task. One old woman of 80 said that in the past few months she had spoken to 50 people about her Saviour.

The question of the preparation of sacrificial feasts is a pressing one at some of the groups. They know that Christians should not do such work,\* but when they have no fields except such as belong to a landlord who calls on them to prepare his sacrifices, it is not an easy thing to break away all at once. Drinking is stopped of course as soon as a man becomes a Christian, and even smoking is not indulged in.

Some of the groups are attended by people who have to travel a very long distance. Provision should be made for them as soon as possible. For mere adherents and those not soundly converted it is easy to fall away after that long walk has been taken a few times. When more leaders have been found, there would naturally be a substantial increase in the number of groups. This requires more training, and once more, an increase in the number of responsible workers.

\* People who are known to do this, are never enrolled even as catechumen, according to the rules of all our missions.—E.D.

On the trip in the Western Circuit I had the companionship of Mr. Renich. Associations with him in the Seminary, and now the renewed friendship out here were of great help to me during the hard two weeks that we were together.

I would repeat the words of last year, to the effect that Andong has splendid promise for the future. With increase in the foreign force, and the completing of work on the station site, the missionary force will be able to attend to the work as has not yet been done. As far as I can see it waits for that to bring forth for greater fruits than have yet been seen.

The following is a letter from a sister of one of the Korean missionaries. This lady having visited Taiku nine years ago, and returning again this year, gives us her impressions.

### TAIKU.

By Miss JULIA JOHNSON.

The congregation was unusually large in the little Taiku Church, that crisp Easter Sabbath, 1902, for the news had gone ahead that the foreigners would attend service, the great "Yangban," who wore the marvellous-high hat and the two "pouins" of peculiar dress.

Perhaps fifty persons crowded the single room, divided by a curtain in the men's and women's quarters, and seated upon the floor were unable to see those of the opposite side, tho having a full view of the standing minister. The Yangban of the high silk hat, six feet in height and weighing two hundred pounds, had objected to the lonely position on the floor, and occupied a chair brought down from missionary quarters outside the city wall, his hat resting on the floor beside him.

Was it any wonder that with him and it to "sight-see," Mr. Adams had great difficulty in holding the men's attention, or that when my friend and I appeared on the women's side, with our big flower trimmed hats, there was a similar wandering of thoughts and turning of heads? Hoping to restore a measure of quiet, I removed mine, holding it in my lap and tried to forget how my poor muscles were beginning to ache from their unaccustomed position.

But in a moment it was lifted by a sweet faced old lady, who audibly, "I goed," and passed it on admiringly to her neighbor. Before I could rescue it, backside foremost it was on the head of another on the opposite side of the room, and Mr. Adams was requesting his wife to please hang the offending article on a nail, high above their heads. This scene of nine years since came back vividly to me last Sunday, as seated on the platform of the present big church, I looked into the earnest uplifted faces of fifteen hundred Korean men and women, most of them Christians. I remembered how I had asked my sister then, to let me try to pick out those who had accepted Christ, and from the look of hope, the unmistakable something in their faces, I had made no mistake in my choice of ten.

And now these hundreds had come to know and worship Him! There was little wandering of attention to-day, little notice taken of the



three foreign ladies before them, but quiet respect, deep reverence and earnest co-operation in all the services.

"I wish the service had been larger," said the Dr. to me afterwards, "but it is hard for the Koreans to go out into the rain, inappropriately dressed as they are." "Larger," I exclaimed, "where could you have possibly stowed away a single other person." "Why," was the reply, "when the room begins to fill up, they are all requested to rise and move forward a step or two, and it is surprising how many more can be packed in the rear. This room comfortably seats two thousand, and that number is often present."

Surely, great things have been accomplished in nine short years! A fine modern well-equipped hospital, instead of the then make-shift dispensary, a substantial and well conducted boys' academy and girls' school have all sprung into existence, and instead of the two modest unassuming missionary homes on the hill, *seven* now stretch in a line upon its brow, some of them rearing themselves high in a second story.

In those early days, the munificent spirits of the city, which dwelt in the atmosphere above the hill, had objected to any invasion of their domains, and as the Dragon of the place had shown his disapproval by unmistakable rumblings and growlings when his tail had been trodden upon in the digging of the cellars, it was deemed wise to have the new homes but one story high.

Now all is changed. A population of 5 thousand Japanese are responsible for the large number of foreign municipal and public buildings, and with railway, telephone, bank, police station, law courts, etc. Taiku is no longer an isolated provincial town, but the third city of the peninsular, on the around the world route.

Instead of a three days' journey overland by chair, I came from Fusan in a modern American railroad coach in less hours than the days then consumed.

The old city wall, the only walk at that time affording any kind of freedom from the throng of curious sight-seers, not being frequented by the people because of its enabling them to look down into their neighbors' compounds, bad Korean custom, has been removed and replaced by a broad boulevard lined on either side by very fair Korean, Japanese and Chinese shops, where one can purchase most of the necessities of life and even some of its luxuries.

I missed the picturesque ceremony of the sunset closing of the old city gates, a ceremony reaching back for centuries and perhaps for that cause still observed, as the thirty foot breach in the wall immediately adjoining one of them certainly rendered it quite unnecessary for any except sentimental reasons.

To go shopping in Taiku was a novel experience, indeed, to me, who remembered how she had longed to secure a certain kind of silk gauze, and unable to look for it herself had had to purchase from the selection brought for inspection by the outdoor man, a kind quite unsuited to her tastes and desires. Now it is quite proper, is entirely good form,



to wander from one attractive little shop to another, finding in them all sorts of interesting things, Japanese, Korean and Chinese for which one has no room in one's trunk. And a fair foreign stock of notions, provisions and house furnishings as well. I purchased some black alpacha for a dress of as fine a quality and for a less price than I could have secured it in America.

But the "chang," or market, the sight of Taiku and one of the greatest in the world, is in the main unchanged, excepted for an improved and an increased variety of goods offered for sale. Thousands of white robed merchants, farmers and traders, horse hair hats tied under their chins, top knots often lacking, throng in even greater numbers, every five days the big open square in the city and the various avenues leading to it. For picturesqueness, motion and noise it stands unique!

On my former visit, closely veiled wearing a long traveller's coat with hood over my head, preceded by Dr. Johnson and followed by my father, I walked rapidly thru it, never stopping and consequently not recognized as a woman, the first foreign one to visit it.

Now after nine years, on Easter Sunday, accompanied only by ten and eight year old Woodbridge and Ruth Johnson, I mingled freely in the crowd buying Easter chicks for the children and dyer to color eggs. No longer an object of other than mild curiosity, my presence not misunderstood. I noticed, also, other women in the square and on the streets, women not so closely veiled as in the years gone by, enabling me to catch a better glimpse of their ofttimes pretty faces and bright dark eyes.

Yes, Taiku has changed since my former visit, and the old days are rapidly passing away, taking with them old customs, habits and points of view new and even better ones are at hand and great are the opportunities, rare are the privileges of those who call Taiku their home, and its people, their friends.

### WONSAN.

Since the last of March we have had over six weeks of circuit riding and walking according to former Methodist ideas, but in a territory rather new to foreign women as we have not had any who could do regular itinerating thru our country sections, especially in Young Pung, Komitan, and Anbyung in the heart of the mountains south and west of Wonsan. The name "Big Road" is applied to a path probably made by the "wobbly calf" and followed by his descendants. On our first trip the snow had not melted from the high passes and travel was difficult, for we could not tell what moment we were going to sink in water and mud underneath. I love every rock, every little stream, and the beauties of Nature keep me elated until I come down into the village and see the poor strugglers for a mere existence in the direst poverty and densest night.

The only subject of conversation among them was food and the price of it. Root diggers—men, women and children—were dotting the mountain sides,—indeed living by the sweat of their brows. The edible

root was scarce and the anxiety of it all was painful to see. It is hard to teach under such circumstances. One of Solomon's proverbs came to mind, "Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full and deny thee, and say, 'Who is the Lord?' or lest I be poor and steal and take the name of my God in vain." We do not doubt the wisdom of his thought that those of only moderate means more easily turn to God. I saw many who were saying, "Who is the Lord?" or rather in their own words, "What is He? We would serve Him if He would give us food and clothing sufficient." Jesus said to the multitude, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Just so now, but spiritual gifts are not on the exchange counter and no such bargain can be made with our Lord.

What of the Christian groups and the work they are doing? Like Paul in writing to the Philippians who were a joy to him, we thank our God always upon every remembrance of them, for we cannot but rejoice as we see them moving on, a conquering band. It is ever wonderful to me to see their zeal in the face of so many obstacles. They are scattered up and down the valleys from three to twenty or more  $\text{리}^*$  from the central meeting places, yet the common tie of the love of God and the sweetness of Christian fellowship bring them together for worship. At least two-thirds of the Christian women whom I met can read, as the result of our faithful Bible women's work. They were ready and anxious to take advantage of every opportunity to study the course prescribed by the church, therefore I organized classes with two leaders—one for receiving the catechism work and one to teach their own language to those who could not read and write it. This is the very beginning of any systematic effort and will make a change in the lives of those who continue, in that they will have something to do in our absence. When one receives a certificate after passing an examination, it is quite an event in a quiet life.

I saw a unique character in one of our village churches. She was 83 yrs. old and hadn't even a remnant of a tooth. Her face was sunken and thin. By listening very closely I could understand a few of her sentences. She said, "I was lying on the floor nearly dead when some one told me a foreign lady had come. I caught up my life and ran in to see you." Some of those standing near told us her history and how she became a Christian. Having been left a widow at fifteen, she never married again and made her support by weaving fine linen until she was 40 yrs. old. At that time she had earned some money above her immediate needs and as she had sought advice from the Buddhist priests fully requiting them for their trouble, they persuaded her if she would turn over her money to them they would support her the rest of her life. She yielded and was in the temple—a priestess until the Russian-Japanese War when the temple was robbed and all left destitute. Nothing remained for her to do but come away. Without money and no home or relatives her industry was to pray to the devil.

\* *Li*, one-third of a mile each.

In the midst of her distress a Bible-woman found her and led her into the "straight and narrow way" where she delights to walk and talk with Jesus. She said she was ashamed she had not already gone from earth. God had to allow her so much time to prepare for heaven. I never saw one to whom heaven was more real. The mere mention of it thrilled her being and she longed to see the face of Him in whose blood she had already been washed and by whose suffering her soul had been redeemed.

IRIE BATEY PEERMAN, S.M.E.

### PYENG YANG.

Dr. Moffets reports that 134 men were enrolled in the Presbyterian Theological Seminary this year, 17 in the graduating class. Graduates of the Seminary are now working in ten of the thirteen provinces in the country, also in Quelpart and Vladivostock and Manchuria.

### MR. YI SANG CHAI.

Mr. Yi Sang Chai, whose likeness is presented on the cover of this issue, is at present Director of Religious Work in the Seoul Young Men's Christian Association. He was born of a high family and was a Confucian of the Confucianists. While his mother taught him to lisp his first words, his ambitious father began to teach him the wonders of the first one thousand Chinese characters. At the age of five he was sent to a neighbor's guest room where in addition to learning the Chinese characters the regular course of study was ethics, history, poetry and essay writing.

Applying himself strenuously to the study of the administrative feature of the classics, he was able to win for himself at the age of 31 a position in the diplomatic circle of the Korean government, and six years later he became a member of the first Korean Embassy sent to America.

Fascinated by Western civilization he began to investigate its source. He was told by the Chinese minister that it was due to the Bible, and was presented with a copy of the New Testament in Chinese. He tells very naïvely how eagerly he perused this, in search of the secret of national greatness but when instead of finding instructions how to train armies and build battleships there were only absurd stories about feeding five thousand people with five loaves and a few small fishes, and about the resurrection of the body, he was disgusted and threw it down.

He could not get away from the idea, however, that this book was the foundation of Western civilization. He would read it, become out of patience, throw it down, pick it up and read it again and again. This he did for years, and finally gave up reading it, but *nevertheless brought a copy with him on his return to Korea.*

At the close of the China-Japan War, the people organized the Independence Club, and Mr. Yi Sang Chai was elected Vice-President. At this time Dr. So Chai Pil (Dr. Jaisohn), a Korean who had been educated in America, and who was elected Advisor of this club took this



opportunity to propagate Christian principles, and began lecturing on Christianity and Mr. Yi took the platform against him, claiming that individual rights and not Christianity were what the nation needed. This suited the audience so well, that he was voted the victor in the contest.

This club was finally abolished by the native government, and Mr. Yi Sang Chai had to flee to some islands where in the monasteries he compared the writings of Confucius and Mencius with those of the New Testament, which still in a marvellous way drew him irresistibly, in spite of repeated rejection; but not yet did the old sinful nature yield, not yet did the powers of evil resign their control of the mind that was to prove such a potent force for its Master:

Two years later he and his second son were captured and thrown into prison, and tortured in order to extort incriminating testimony against certain high officials. They were kept imprisoned some years and while here Mr. Yi became one of the famous prison group that have so influenced the Christian thought of Seoul these past few years. This group led by Dr. Yi Syang Man who received his Ph.D. from Princeton this past year, studied the Bible in the daytime, and at night would get together and discuss it, comparing it with the classics, but even then Mr. Yi had not yet comprehended the great truths of the Bible.

He records that at this time came the strangest experience of his life, "a messenger from the great King" came and said to him, "I gave you the Bible and an opportunity to believe when you were in Washington some years ago and you would not obey; this was your first great sin. Again, I gave you an opportunity when you were in the Independence Club, but you not only withstood it yourself, but also prevented other men from believing, and in this manner you obstructed the way of the people toward advancement; this was even a greater sin. I have preserved your life and have placed you in prison where I am giving you another opportunity to believe, and if now you do not repent your crime will be greater than before."

He says that from this time he felt the fear of the Lord and did not delay reading his Bible.

Gradually the mystery of the five loaves and two fishes, the Resurrection and Ascension dawned upon him, and he again compared the teachings of Christ with his Chinese classics, asking himself how it was that the birth of Christ happened after the lifetime of Yo and Soon,\* Confucius and Mencius, who were seekers after truth. Whom did they believe? Was not their belief based upon our Lord who was the incarnate Word of God? If so they really unknowingly believed in Christ, who was with God before he came to this world in bodily form. Although he had studied Confucianism for many years he had only learned its literature, and not till he became a Christian was he able to comprehend the inner meaning of its teaching.

\* Two ancient sages.



When the truth finally dawned upon him, in its full glory, his experience was something awful, and inexpressible. The hatred too which was in his heart toward those who had treated him so unjustly passed away, and God himself seemed to be with him.

With the Russia-Japan War politics in Korea took another turn and Mr. Yi Sang Chai found himself not only released from prison but Secretary of the Imperial Cabinet. Immediately upon his release he became an enthusiastic worker in Dr. J. S. Gale's church, bringing in many of his influential friends.

He became Chairman of the Educational Committee of the Seoul Young Men's Christian Association and one of its most constant advisors. When some of the Association secretaries asked him to excuse them for taking so much of his time, he replied that the greatest service he could render his country was in giving time and thought to the Y.M.C.A. He proved his sincerity in making this statement by excusing himself from the cabinet to attend an important Committee meeting of the Association.

When it was proposed that he should become its Religious Work Director, he modestly spoke of his unfitness and said he was going down to his country home to finish his business and die. This was three years ago. He was finally persuaded to wait over a few months and since that time he has been so enthusiastically engaged in religious work that he has not had time to die.

He has been instrumental in leading literally thousands of young men into the Christian life. Last year alone, in his department 754 men expressed a desire to be Christians. In addition to this, 875 other men were enrolled in Bible classes under his supervision. He organized a Bible lecture class conducted by the students from various parts of the city. This took the form of a debate and sixteen meetings held had a total attendance of 6,202. He also organized a personal workers' club who went out and preached on the streets and at the student centers urging the men to attend the various churches.

On the Universal Day of Prayer he gathered 1,227 students at the Y.M.C.A. to hear the word of God and to each of these was given a Gospel of St. John.

During the past month of May, in addition to his regular work in the building, he has organized outside, a club for the purpose of enrolling "One Thousand Additional Men in Bible Classes" the total attendance of which for the month was 4,208 men.

His faith and modesty are beautiful characteristics of his useful life, his constant prayer being for God's continual presence with Him.

FRANK BROCKMAN.

## UNION ON THE FOREIGN FIELD.

The corporation of Jaffna College, Ceylon, have just voted to throw in their lot with the movement toward a union college for all Ceylon. Thus we see unity on the mission field going on apace. Four denominations have been merged into the United Church of South India. Eight denominations in Japan are working shoulder to shoulder with a common hymn book, a single volume of reports and the closest co-operation in all educational and evangelistic methods. The churches of Tientsin, China, are discussing their uniting in one organization to be known as the Chinese Christian Church.—(*American Board News Bulletin.*)

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## THE WORK TO BE DONE IN KOREA.

The final achievement of the task of the church in Korea appears to be within reach; but it should not be supposed that it can be accomplished without the most careful planning, vigilant watching and persistent pressing of the effort along all lines. The growth of the church has been marvelous, but its membership constitutes but a small percentage of the population of the country, and, according to the missionaries' estimates, fully 11,800,000 still remain to be Christianised. The task which confronts the missionary societies at work in Korea is that of providing an evangelistic force sufficient to give direction to the activities of the church during this generation; a teaching force sufficient to man a strong Christian university, theological and medical schools, and a normal college, and to direct the educational work which must centre around each mission station. A start has been made in work, for unfortunate classes such as the blind, deaf and dumb, lepers, opium victims, and orphans, work which needs to be developed and strengthened. There is special call for an adequate staff to carry on the work among women, whose openness of mind and responsiveness of heart constitute them one of the most hopeful classes.

The awakening of the youth in Korea and the rise of a numerous student body, eager for the best education and anxious to qualify themselves for worthy living, constitute one of the greatest opportunities before the church in Korea. While the political power of the old nobility has been broken, they still enjoy the prestige which comes from birth and social standing, and the work among the higher classes in Korea should receive special attention. The survey of the various provinces indicates that there is a special call for the opening of new mission stations, and the strengthening of those which already exist, in such provinces as North Kyeng-sang, Kang-wen and the Ham-gyeng provinces. It would seem wise that more mission stations should be opened in these regions by the missions concerned. It would appear also that some of the already existing mission stations in other provinces stand in need of

immediate reinforcement, and the missionary societies should see to it that the forces are raised to the basis of efficiency.

In the replies received by the commission from the missionaries on the field there is practical unanimity that the present missionary staff should be increased from about 300 to 480. It should be noted that some of the societies are more fully manned than others. The Northern Presbyterian Church now has a staff nearly adequate to its needs. It is practically impossible to estimate the number of Korean workers essential to the work of evangelisation, but it would seem clear from the extraordinary activity of the Korean Christians, and the vital spirituality of the church, that this problem is working its own solution. From all sides comes the statement that the chief need is proper facilities for the education and training of the native ministry and lay workers of the Korean Church. It has to be regretfully recorded that up to the present time no really large gift has gone to Korea for educational purposes. There is a crying need for a proper equipment for institutions of both academical and theological character. Two well-manned theological schools, one in Pyeng Yang for the north, and one at Seoul for the south, would meet the immediate needs of the field. There seems to be a real need also of establishing industrial schools as a means of strengthening the hands of native Christians for their work of evangelisation.

The most compelling aspect of the evangelistic situation in Korea is its remarkable response to every fresh effort. Such conditions do not permit of delay. The present is the rare hour, which comes so seldom in the history of a people, when all national conditions combine to favor the speedy evangelization of the land. Korea is perhaps the most attractive and responsive field in heathenism to-day. The old civilization, with its accompanying beliefs, customs, and practices, is thoroughly disorganized. A new Korea is emerging under our eyes. The national consciousness has been impressed by the supernatural character of the Christian faith. A native church, sturdy, fearless, enterprising, instinct with new life, possessing its own spiritual history of a Korean Pentecost, determined to do, and, if need be, to die for God that its people may be won to Jesus Christ, pleads for our co-operation. The life of the nation has been touched by the fundamental truths of Christianity. No agency competing for the attention of the nation has been able to dislodge Christianity from its premier position. Taken full advantage of now, it may mean the complete evangelisation of the nation within this present generation. On the other hand, it is equally true that failure to take advantage of the present opportunity may result in a reaction, disheartening in the extreme to the splendid native church now coming into existence, and giving right-of-way to the forces of materialism, rationalism and scepticism. All reasons combine to urge upon the missionary societies the wisdom and the necessity of marshalling their forces for the prompt and thorough evangelisation of Korea.

Almost the whole population of Korea is now ready to listen to the gospel. The troubles through which these people are passing are causing



them to turn in great numbers to Christianity for comfort and strength. Contact with the outside world and the progress of education, as well as the teaching of the missionaries, have swept away many deep seated superstitions. The authorities are conciliatory, and in some cases directly helpful, to the Christian movement.

(Copied from "Carrying the Gospel to All the Non-Christian World," Report of Commission I, World Missionary Conference, 1910.)

### A BOY'S SERVICE.\*

Last year in the Nam Pyeng District there was a young Christian boy who was very poor, and was employed as an ordinary day laborer by his neighbors. Tho he had barely enough to live on in a very meagre fashion, he was filled with the desire to help on the Lord's work, most of the members of the church to which he belonged, working with all their might in the Evangelistic Campaign. One day he came sadly to his local preacher, and with tears explained his condition, and how he longed to have a share in the work, at the same time taking from his pocket three *yen*, about ten days' wages and a small package of 20 Mark's gospels. He said it was only a little to help on the great cause but he hoped it might be used to send some one to proclaim the gospel in his stead.

The preacher was of course delighted at this evidence of true love to Christ in this young boy and promised to do what he could with the money and books.

He found a strong believer whom he could send for him, who worked in one town after another till he had gone over the entire district, so that as a result of this boy's faith and prayer, combined with the faithful service of his substitute more than one hundred professed conversion and many of them have already been baptized. Even tho only a poor youth God has heard of him.

### WHAT A MISSIONARY DOES BY THE WAY.

#### A MESSAGE FROM PYENG YANG.

At the Annual Conference held in 1910 I received my re-appointment to the Pyeng Yang Union College and Academy and so I taught 18 periods a week during the first semester and 20 periods a week during the second. As all the work was in the vernacular this was quite enough for a man in the third year of his language course, especially as there were numerous special duties such as the charge of weekly student prayer meetings and the charge of the self-help department for

\* From the *Christian News*, Korean Christian native paper.



the Methodist students who were working their way. This latter was no small task as there is no equipment for such work; but by supplying teachers in primary school, office work, book-making and outdoor manual labor we managed to keep 25 or 30 boys in school without pauperizing them. This is one of the best ways to teach practical ethics and to develop character. But it is not of this regular work that I wish to write to-day. I would rather like to give friends in the home land an idea of what a missionary does by the way. As I look back over the year I find that there were three kinds of such work; 1st, other school work, 2nd, local evangelistic, and, 3rd, itinerating.

Our large and growing primary school was in my charge again this year. The salary of the head teacher and of two or three assistants and all remaining expenses were met by the parents. However, we have assisted by sending seven or eight students, who wish to work their way, to teach one half a day daily. As they were carefully selected and went into their work with enthusiasm they proved a great help to the school. The parents knowing that special requests for aid toward a new school building were being made during the Quarter-Centennial Campaign which is being conducted in America this year, and with a marvelous faith that they will get the money, have gone ahead, subscribed over one thousand *yen* and built the foundation and first story of the new building in stone. There this unfinished building stands a splendid challenge to consecrated Christian money in America. Pray that it may come speedily for even now the head teacher reports that there are from ten to fifteen boys out of school daily because of sickness caused by the present cramped and unsanitary conditions in which we are forced to work. This school lies very near the heart of our Pyeng Yang Christians and it has great possibilities for usefulness. It is our hope to add a boarding department so that we can accommodate students from country places where they can receive instruction in the primary but not in the grammar grades. There are 200 students enrolled and the average attendance is about 170.

From September to March, or for about six months, we carried on a night school in our primary school building. There were about 80 students enrolled and 37 of these completed the term and took examinations. This school proved a great aid in interesting young teachers in the church. There were courses in Japanese, Chinese, elementary science, arithmetic and history, but the courses in the Bible were so well handled that they were the most popular. Two young men were given certificates for having completed a four years' course and they both promise to be in our Academy next year.

Almost immediately at the close of the night school term we began what has proved to be a very popular language school for the summer months. There are 40 to 50 young men in attendance every night and courses are offered in Chinese, Japanese and English. A Christian Chinaman, who is a member of our church, teaches his native tongue and members of our station are greatly assisting by teaching English.

Almost immediately after the close of the Conference last year we entered upon a week's evangelistic campaign. This was conducted simultaneously with the Presbyterians and while about 100 persons promised to believe at our First Church, the meetings were very helpful. At the time of annexation a week was given to special prayer and Bible study classes for men and women. Again in October a week of prayer was observed to prepare for the great revival wave from October 31st to November 9th. First Church entered into this work and looked after her section of the city splendidly. The primary school boys went out at night and marched through the streets carrying lanterns and singing church hymns while members of the church including especially the students of the College and Academy preached to the crowds so gathered and canvassed the nearby section of the city distributing tracts and doing personal work from house to house. Over 1,000 people stood up in this church and pledged themselves to become Christians but in all the churches of the city there was a total of over 4,000. True we can no more show you these thousands to-day than you can after a revival in America but we are confident that many have been saved and we believe that with many more the seed has been sown which will bear fruit for eternity. The absence of the Korean pastor Yi Ik Mo for 4 months, to help in the Seoul revival and to attend the theological class has made the work of missionary pastor at this church something more than a merely nominal matter during the past year.

For several years a prayer room at Ku Gol had been open for services on Sunday nights and Wednesday nights but during the last autumn we felt forced to repair the building and establish a church in that wicked section of the city. When we opened for service in November there were only about 55 persons in attendance but the faithful work of exhorter Kim and many others is bearing fruit. Class meetings have been enthusiastically worked and new believers are coming in right along, so that about 135 people now consider the plain little Korean building as their church home. Only in May a collection was taken hoping to re-build in a manner commensurate with the opportunity. Although largely new believers they subscribed over 300 *yen* for the purpose.

Work on the nearby island of Tu Ru was opened by workers from the First-Church in the city some years ago, but the scarcity of laborers had left it with very little attention until last summer when we began to push the work with student preachers. They found a large number of those who had promised to believe but only about 40 persons attending Sunday services. Exhorter Chu, an ex-soldier of the Korean army but now soldier for Jesus, is fighting manfully. Already in many homes devil worship and its symbols have been abolished, the church has been enlarged two *kan*, and an attendance of over 150 at church is not unusual. One of our Academy students went out in the afternoons last fall and helped the primary school. He would walk back for school mornings though it was a distance of 15 *li* or nearly 5 miles. He kept this up

until about Thanksgiving when the weather made it practically impossible. This summer he has gone out to teach again, receiving a mere pittance of a wage aside from his food and he has already gathered 35 boys for instruction.

Again and again when the routine of school and local church work began to wear on us, we have found relief in country itineration. No country circuit was assigned to me, but the requests and prayers of the Koreans have led my wife and myself to the country every time we could get away from the work in Pyeng Yang. I was in the country 70 days, and my wife accompanied me for 55 days of this time, and greatly assisted in looking after the women in the country churches.

The first opportunity for country work, was when the cholera was so prevalent in Pyeng Yang, that the authorities ordered all schools and churches closed. So at the October time, we were able to hold Bible classes for men and women at Pai Me Chang in N.E. Whang Hai Do. By Bible study, sunrise prayer meetings, street and house-to-house preaching in the daytime, and revival meetings at night, a good number of new believers were secured, and they have stuck remarkably. Recently a large subscription was taken to erect a new church building. The native pastor says he now has a church in this very important market town.

Just after the revival in Pyeng Yang, two week ends were spent in Chinnampo helping in a revival there. Pastor Yi also went down for five days and a ten days house-to-house visitation and revival meeting resulted in 221 persons promising to believe.

At the time of the winter vacation Mr. Morris, District Superintendent Kim, Pastor O and myself, held a Bible class for men at Chinnampo. This class lasted nearly two weeks and brought together 138 men and older school boys from the various points on this west coast circuit. Later, these men under the direction of the district superintendent Kim Chang Sik, held classes in about 30 points which enrolled 1,236 persons, for a Bible study.

Returning for a little rest, I received a telegram asking me to hold the quarterly conferences on the Chil San circuit. I did so and then set out immediately for a ten days' trip in Chung San County. The people there had suffered greatly because of the fearful hail storm last August which had destroyed almost all the crops. We were able, with Korean assistance, to conduct a women's class and another class for men at the same time. We also kept from three to five services going in nearby towns every night. By going on one or two different places each day, we were able to visit nine groups of Christians on this trip.

In February and March I made a couple of week end trips to Pongsan, and helped Mr. Ko with the work on his circuit by visiting some six or seven groups, and baptizing and receiving into the church a number of unusually well prepared candidates. It was on one of these trips, that a collection was taken to build a new church and school at Pongsan the county seat. In a district which is very poor and where unskilled labor



is only paid 30 *sen* a day 400 *yen* was subscribed (300 *yen* has already been paid in). The women gave their wedding rings, ear-rings and various silver keep-sakes with the most splendid enthusiasm and self-sacrifice which I have ever seen. There were fourteen pairs of heavy Korean finger rings in this collection of silver.

The next chance was when in the six days of the spring vacation I traveled 380 *li* in Singai and Suan counties, and tried to help a bit in some weak places. It was on this trip that, failing to get a mapoo and horse who would tackle it, I reached home in time for the opening of school only by tramping 120 *li* in one day—most of the way over vile roads and storm of hail, rain and snow.

Later in the month of May, when the mountain valleys of the beautiful Sohung county were a paradise of Lilacs, Syringas, Fleur-de-lis, violets, and other flowers, my wife and I tramped together for several days over the mountain passes. We visited twelve or more groups of Christians and found that the Lord was marvelously taking care of these little mountain groups where a missionary seldom comes.

Again, in June, we traveled over 300 *li* to visit some twelve groups in Suan and Sohung counties, preaching, exhorting and teaching as the conditions seemed to demand. Two of the most encouraging incidents of the year's work were visits which we were permitted to make to a couple of villages where on our first trip there was only one believing house, but now there are from 30 to 35 believers meeting regularly for worship in one place, and we gathered nearly as many in the second at the time of our visit. These are quick harvests within 3 to 6 months.

As Dr. Noble, the district superintendent was unable to do much more than hold quarterly conferences on the Singai circuit this year, we have tried to help and supplement his work a bit by our visits to some 30 groups, including a second and third visit in some cases. Our note-book shows 108 sermons or talks at Korean churches or meeting places, and 33 talks to student bodies in various places since last conference. Sometimes when we were almost alone due to the absence of nearly all the other men of our station, we have been almost discouraged, but at such times the Father pitying our weakness has taken us out to the country, *to see what he is doing without us*,\* and then we have realized, that He that is with us is greater than all the forces that are against us, and in His strength we have gone cheerfully on. If we have done anything at all worth while, the honor and glory are all His.

B. W. BILLINGS, Methodist Mission.

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\* Especially true of the whole work in Korea.



The stars shine over the Earth,  
 The stars shine over the Sea ;  
 The stars look up to the mighty God,  
 The stars look down on me.  
 The stars shall live for a million years,  
 A million years and a day :  
 But God and I will live and love  
 When the stars have passed away.

—Contributed.

### ANSWERED PRAYER.\*

A young girl in Milyang district was sold as a slave on account of her mother's sickness, which had reduced them to this extreme of poverty, for the pitiful sum of twelve dollars gold. About this time she met a Christian evangelistic worker, became converted and confessed her faith. She tried to attend church regularly but her master who wanted all her time of course strongly opposed this, and at the hour for worship he punished her for attempting to go out and confined her during that time ; this occurred every week. Meanwhile she earnestly and continually prayed to her Lord for deliverance as she had no earthly helpers.

Ere long a Christian came and paid the price of her redemption and placed her in safe refuge.

### A BRIEF OUTLINE OF MEDICAL WORK IN PYENG YANG.

By DR. HUNTER WELLS.

Every phase of the medical work shows advance over that of the previous year. The evangelistic, especially, with all the Staff Christian, the First Assistant a Church Officer, all preaching and none paid to preach, makes the matter of conversions in the hospital, estimated, such data being as all who know anything about hospital work difficult to determine accurately, a year ago at 300, more the past year. This large figure is due, partly, to the splendid general advance everywhere, and to much volunteer assistance on the part of the Korean Christians. Among those converted were the relatives of Pastor Kil who coming with one sick with empyema cured by operation, became believers. This is mentioned to show the influence exerted over those who come with those sick. This item numbered 2,814 last year and many others of those who came with those sick, besides this family, were converted. To facilitate conversions and to conserve other points, though, of course it has its drawbacks, we allow, as in India, and in some hospitals in China, relatives, in certain

\* *Christian News.*

cases, to stay with those sick, and since this is a Christian Hospital as well as a scientific one we aim to meet evangelistic needs as well as pathological.

The changing crowd at morning prayers, the halt, the blind, anxious-unconcerned-wistful children, mourning mothers, humanity in wreck and ruin physically and those, not sick, with them, is a sight, we see daily, to stir one's deepest emotions. It is the only agency of the Station which constantly sees so many unconverted. Many missionaries of the various stations have but little idea of the great opportunities daily presented at the hospitals to meet the unconverted and those so ready to believe, for having decided in some distant village to come to the Jesus Doctrine Hospital they are ready not only for any surgical measure necessary, often begging to be cut open and the disease taken out, but knowing of the evangelistic idea of the hospital are ready for serious consideration from a religious standpoint.

On the scientific side we do what we can. We have used the wonderful world-wide remedy, now under extensive experimentation, salvarsan or "606," and found it all claimed, though, like other observers, we are not ready to say how radical the cure is or how permanent. As ever our cataract and other work on the blind has been continued. Ten operations for the extraction of cataract and many more in other eye affections restored a score or so of total or partial blind, and in the dispensary patients, mostly children, brot in time, scores of eyes were saved by the use of argyrol which otherwise, or without some equally efficient remedy, would have been lost. We seem however unable to do much for the terrible disease of noma or gangrene of the mouth and cheeks. I even tried antitoxin twice for it without success for the ordinary measures do not avail.

We had another epidemic of cholera and again the Authorities allowed us to make our Isolation wards an official Pest House and a policeman was detailed as guard and Medical officers called daily to keep track of the disease and its locality and to see that the rigid regulations were carried out. This concession on the part of the Government allayed excitement among some 6,000 Christians who knew that they could go to the Christian hospital. The surgical work in general was not as extensive as in former years but the list includes that ordinarily covered as laparotomies, amputations, plastic work, surgical obstetric work in emergencies and so on. The total number of major and minor operations was 497.

The establishment and popularity of the Government Hospital, seemed, for a few weeks, at one time, to be having some effect on our attendance, but it did not last and in March this year we had over 1,600 in attendance which was 400 more than in March, 1911. In April over 1,400 which was 300 more than in April, 1910.

We record, with much pleasure and many thanks, the promise of \$250 a year from Mr. W. M. Ladd, of Portland Oregon, for charity beds. This will enable us to have several poor patients in all the time and it

works most happily to us who administer the gift as well as saving to those who benefit by it.

The cordial relations and very high personal regard between us all and Dr. Follwell, of the Methodist Mission, continue. During his service, as Prof. of Medicine, at Severance Hospital Medical College, Seoul, I served in his place here both in his regular work in his hospital and station and in the Methodist Women's Hospital of which he is Surgeon, in charge of Miss Hallman. We all, of the medical departments did what we could working together, as ever in all serious cases and as we are already united in spirit and purpose I hope that the way will open when we can have one institution and all of us serve together in one plant and so give a better service to all concerned and one that will reflect more glory to Christ.

A Bible woman supported by the British and Foreign Bible Society is superintended by Mrs. Wells. She teaches the Bible in schools, in classes, in country visits, and in visiting in the city. A report of her activities goes to the Bible Society and from it can be seen the details of an extensive work.

Mrs. Wells also teaches an hour a day in the school for missionary children assisting our excellent and much appreciated teacher Miss Trissel.

STATISTICS FOR THE YEAR APRIL 1910  
TO APRIL 1911.

New patients ... ..	5,942
In patients ... ..	256
Returns ... ..	1,941
Treatments in and out ... ..	5,953
Surgical operations with anæsthetics ... ..	113
Major and minor with and without anaes... ..	384

	497
Calls and cons mostly to missionaries ... ..	288
Relatives and friends ... ..	2,814

Total attendance without relatives ... .. 15,033

Sum total attendance including relatives and friends ... 17,847

FINANCIAL : RECEIPTS :

From Koreans for drugs sold to sick ... ..	\$ 760.92
Gifts from Koreans incl. Church collections ... ..	35.12
Fees from Koreans mostly surgical ... ..	229.96
Gifts from Foreigners Americans ... ..	27.59
From the Board for all purposes incl. Helper ... ..	488.96

Total ... .. \$1,542.57



A dark blue travelling-rug has been lost from the house of one of the Seoul missionaries. It was a heavy one, plain navy-blue on one side and mixed red and green Scotch plaid on the other. A reddish-brown plaid one was found in its place and it is thought that it was inadvertently exchanged by someone who finds themselves in possession of a rug of which they do not know the owner. The latter will be very thankful to hear of its whereabouts and communications may be addressed to the Editor.



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(FORMERLY THE FIRST NATIONAL BANK.)

ESTABLISHED 1873.

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CAPITAL (All Paid Up) ... .. Yen 10,000,000

RESERVE FUND ... .. ,, 5,750,000

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HEAD OFFICE: TOKYO.

SEOUL BRANCH: NANZANMACHI 3-CHOME.

Tel. Nos. 11 & 611.



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# L. RONDON & C<sup>IE.</sup>

## SEOUL & CHEMULPO.

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**GROCCERS AND**   
**GENERAL STOREKEEPERS.**

### FRENCH BAKERY

**AERATED MINERAL WATERS MANUFACTURERS.**

Agents for the famous “**Jura Milk**” and “**Cow’s Head Cream.**” Once tried always used.



From the 1st of January we allow a discount of 5% on all City orders, and also upon such Country orders as exceed 50 *yen* in value.

**TERMS:— MONTHLY.**

By special arrangement with the Transportation-Dept. we deliver goods free of charge to all railway stations and ports. **Price Lists** sent on application.



**K. IWATA**

2-CHOME NAN-DAI-MON-DORI,

**SEOUL.**

Tel. No. 53.

**PHOTOGRAPHIC  
STUDIO.**

*· PORTRAITS ARTISTICALLY TAKEN, ENLARGEMENTS MADE,  
COLLOTYPE PLATE-MAKING AND PRINTING, DEVELOPMENT OF NEGATIVES  
AND PRINTING DONE TO ORDER.*

**T. YUEN TAI.****MERCHANT TAILOR AND GENERAL OUTFITTER.****LADIES' TAILORING A SPECIALITY.**

*Next door to* METHODIST CHURCH, CHONG DONG,  
**SEOUL, KOREA.**

**GOMEI KAISHA****MEIDI-YA.****SEOUL BRANCH:****HONMACHI 3 CHOME, SEOUL.****GROCERS & GENERAL MERCHANTS.**

*Provisions. Table-ware. Toilet Articles.  
Glass and China. Aerated and Mineral Waters.  
American Cheese by the lb.*

Families waited upon daily for orders.

Favors by post receive prompt attention.

**TELEPHONE:**  
Nos. 212 and 1722.

Price-list sent on  
application.

# THE BANK OF KOREA.

(ESTABLISHED BY THE BANK OF KOREA ACT, LAW No. 22, 1909.)

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Subscribed Capital	...	...	...	...	Yen 10,000,000
Paid up Capital	...	...	...	...	2,500,000
Reserve Fund	...	...	...	...	7,150

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## GOVERNOR.

DR. M. ICHIHARA.

## DIRECTORS.

R. MIZUKOSHI, Esq.

Y. KIMURA, Esq.

T. MISHIMA, Esq.

## AUDITORS.

K. HAMAGUCHI, Esq.

C. ITO, Esq.

**HEAD OFFICE, Seoul, Korea.**

## BRANCHES:

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo,  
Kunsan, Mokpo, Masan, Sinwiju, Songchin,  
Ranam, Antung and Osaka.

Deposit received at call and for fixed period; Drafts issued; Remittances cabled; Bills negotiated or collected; and every other description of Banking and Exchange business transacted. Business concerning the Imperial Treasury and the Imperial Loan Bonds also conducted.

**Y. KIMURA,**

*Managing Director.*

**S. YOSHIDA,**

*Acting Manager.*



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SEOUL, KOREA.

INSTALLED WITH STEAM HEATING PLANT.

RUNNING HOT AND COLD WATER.

ELECTRIC LIGHTS THROUGHOUT.



*All the Latest Modern Conveniences.*

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**GREAT TRANS-SIBERIAN ROUTE**

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*Ladies' and Gentlemen's Tailor, and  
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**PERSONAL SUPERVISION GIVEN TO ALL ORDERS.**

*2 Chome, Hasekawa Cho,*

*Telephone No. 971.*

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## S. KAMEYA & Co.

**GENERAL STOREKEEPERS, GROCERS AND  
PROVISION MERCHANTS.**

*A large and varied assortment of Foreign Goods.*

*Gents Hats and Hosiery. Perfumery and Soaps.*

*Suit-cases and Trunks.*

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**HONMACHI 3 CHOME, SEOUL.**

**BRANCHES at**

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